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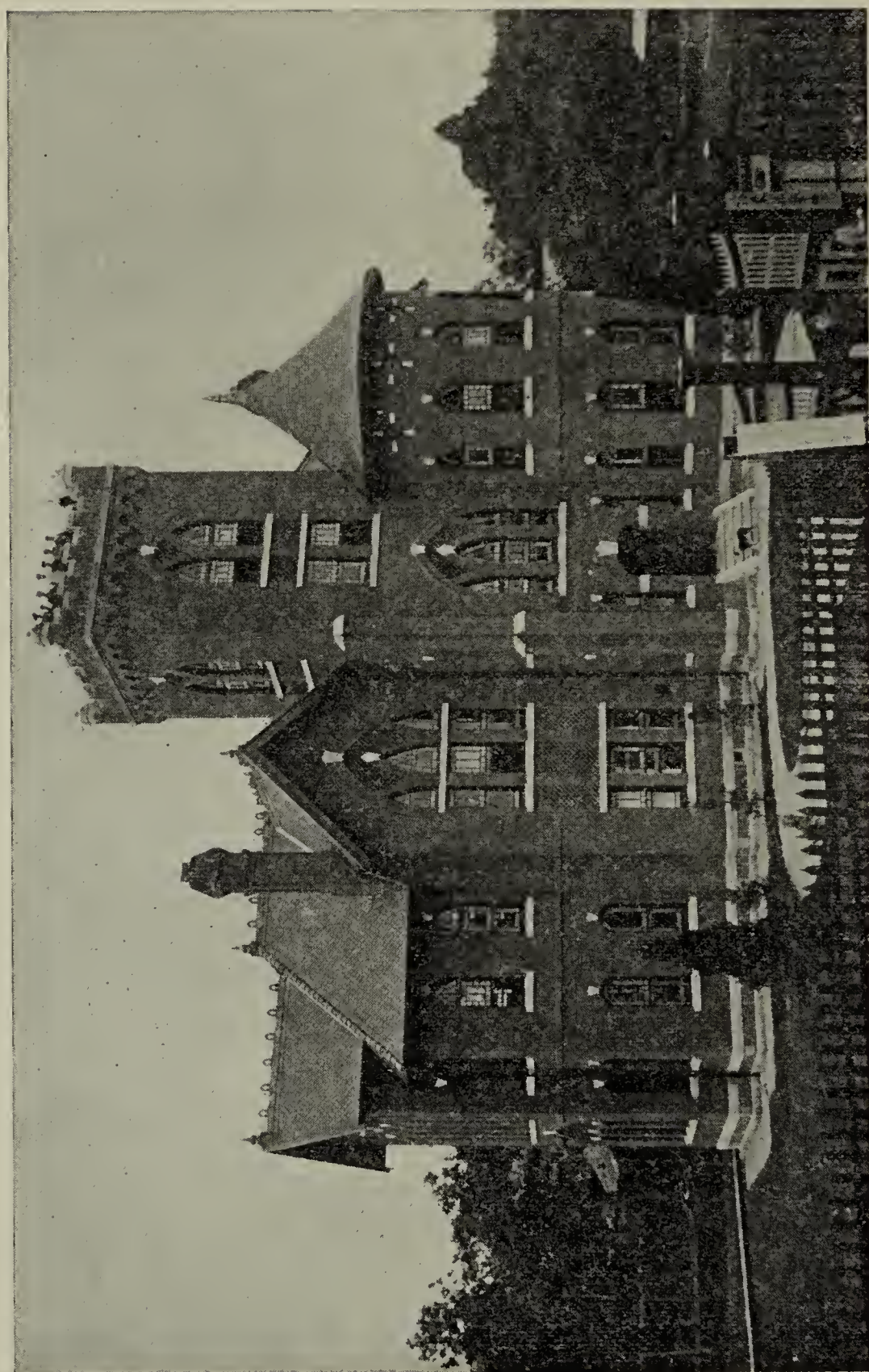
Gallender, S. W.

HISTORICAL SKETCH
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OF THE
Reformed Church in the United States.

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MISSIONS OF THE REFORMED CHURCH IN THE
UNITED STATES.

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TOHOKU GAKUIN, SENDAI, JAPAN.

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Reformed Church in the United States.

The Early Struggles of Our Church.



FOR well nigh half a century, after the Reformed Church in the United States assumed, in 1793, the power of self-government, it was in a state of preparation—of training for the work which in His providence God had committed to its hands. What with a membership widely scattered over several states ; with a totally inadequate force of ministers, and without the means, in the form of educational institutions to supply this want, it engrossed its attention and exhausted every resource at its command, to provide as best it could for its imperative necessities and save it from loss and disintegration. The necessity of the establishment of institutions for the rearing of a sufficient and competent ministry was early perceived and appreciated, but the means were not available. It was not until after the failure of several attempts that at length in 1825 an arrangement was affected with the authorities of Dickinson College, Carlisle, Pa., by which it was hoped to meet the emergency, but this too proved ineffectual. Another effort was made to establish the necessary institutions of learning at York, Pa., where the Seminary, having failed at Carlisle, was reorganized. This

proved to be more promising. It continued in partially successful operation until 1837, furnishing thirty-five persons to the ranks of the ministry. In consequence of the want of academic training on the part of most of the students, the professors had been under the necessity of imparting instruction in the classical branches. Hence arose the necessity of establishing a college. This was realized at length by the founding of Marshall College in Mercersburg, Pa., in 1835, and two years after the Seminary was moved there from York.

Election of the First Board of Foreign Missions.

No sooner did the question of providing an adequate ministry reach a hopeful solution than the Church felt that it was prepared to give a more attentive ear to the voice of the Master, commanding, "Go ye into all the world and preach the gospel to every creature." At the meeting of the Synod of the United States in 1838, in Lancaster, Pa., the Board of Home Missions in its report, suggested the organization of a Foreign Board. The suggestion was received with favor and a Foreign Board was elected, consisting of the following persons:

Rev. DIEDRICH WILLERS,	Rev. ELIAS HEINER,
Rev. BERNARD C. WOLFF,	Rev. JOHN CARES,
Rev. SAMUEL GUTELIUS,	Rev. JOSEPH F. BERG,
Rev. SAMUEL R. FISHER,	Elder JOHN J. MAYER,
Elder MATTHEW SHAW,	Elder DANIEL BUCKEY,
Elder JOHN D. SEIDENSTRICKER,	Elder BURCHERT MAYER.

Pledges and contributions to the amount of \$945 were made. The Church was ripe for the work. The Board was organized by the election of Rev. Diedrich Willers, President, and adopted a constitution.

The Beginning of Its Work.

The first question which commanded the attention of the newly appointed and organized Board was to seek out laborers for some foreign field. Failing in this

search, with the specific field of labor still undetermined, the Board had its attention directed to Rev. Benjamin Schneider, then a missionary in Broosa, Asia Minor, under the American Board. He was the son of a devout Elder of the Reformed Church in Montgomery Co., Pa., and was thus a son of our own Church. In early life he pursued his studies in the academy in Norristown, Pa., where he connected himself with the Presbyterian Church. After completing his classical studies at Amherst College, and his theological course in the Andover Theological Seminary, he was commissioned as a missionary to Broosa, Asia Minor, by the American Board of Commissioners for Foreign Missions, through which Board the Presbyterian Church was then carrying on its foreign work. He was ordained to the Gospel Ministry by the New Castle Presbytery.

The thought occurred to our Board that if Rev. Schneider, with the consent of his Presbytery, would transfer his membership to his own mother church that it would be wise to adopt him as its beneficiary and extend to him its support. The change in his church relations was accordingly satisfactorily effected, and he was enrolled as a minister of the then German Reformed Church, and a member of the Maryland Classis, in which connection he remained until his death in 1877. As early as 1840 the Reformed Church in the United States paid \$1,000 into the treasury of the American Board, but the change in Rev. Dr. Schneider's Church relations did not take place until 1845, from which date until 1865, the Church contributed to his support ; contributing in all to the Central Turkey Mission nearly \$28,000.

Withdrawal of Its Support From the American Board.

About 1860 a feeling of dissatisfaction began to manifest itself with the mode of carrying on our foreign

work; we being merely contributors to another organization, without any mission properly our own. Accordingly in that year our Synod inaugurated a movement to have the mission at Aintab, to which place Rev. Dr. Schneider had been removed, if possible transferred to it, so that it could call it *its own*. A lengthy correspondence was carried on between Elder R. F. Kelker, the Treasurer of our Board, and Rev. Rufus Anderson, D. D., Secretary of the American Board. The outcome of the negotiations was, that such a transfer being deemed inexpedient by both the American Board and Rev. Dr. Schneider, the desire of our Synod failed to be realized. Consequently in 1865 the Synod resolved to establish a Mission of its own, and to discontinue its contributions to the American Board. The last payment was made October 9, 1865.

Suspension of the Foreign Work.

At the time of the discontinuance of its relations to the American Board in the work of Foreign Missions, the Church found itself in the midst of a most earnest and heated theological controversy. So animated and active had it become as to largely absorb the attention of the whole Church and seriously to militate against its interest and activity in its foreign work. During the continuance of this contention but little money flowed into the Foreign Mission treasury. But it did not cease entirely. From time to time the Treasurer received remittances, while interest accrued on vested interests. That these funds might not lie idle and fail of their intended purpose, in 1872, General Synod, which meanwhile had been organized, ordered that they should be paid to the German Evangelical Foreign Missionary Society. To this Society, from 1872 to 1875, was paid \$979.81, which was applied to the support of Rev. Oscar Lohr and his associate, Rev. Jacob

Hauser, both ministers of the Reformed Church who were laboring in India, and through whose ministry the Mission at Bismarck was founded.

In addition to this, from December, 1878 to March 1886, the Board of Foreign Missions paid to the Mission among the Winnebago Indians in Wisconsin, established under Sheboygan Classis of the Synod of the Northwest, about \$1500.

Revival of the Spirit of Missions.

The effect of the all-absorbing theological controversy and the spirit of dissension abroad in the Church was to paralyze its missionary energies, and this in turn doomed the Board to inactivity and wrought more or less demoralization. Happily, in 1873, the Board aroused itself from its state of apathy, by what might, in some sort, be called a reorganization. This quickening was realized at a meeting held in Harrisburg, Pa., at the residence of Elder R. F. Kelker. The presence at this meeting of Rev. Benjamin Schneider, D. D., missionary at Aintab, Asia Minor, and Rev. J. M. Ferris, D. D., Corresponding Secretary of the Board of Foreign Missions of the Reformed Church in America, had much to do in inspiring the life and energy manifested. This revival of the spirit of Foreign Missions seems to have been one of the premonitory indications of a growing disposition toward reconciliation and an adjustment of the questions which for so long had disturbed the peace of the Church, for at the meeting of General Synod in Lancaster, Pa., 1878, the Peace Movement was inaugurated, and the adoption of the initiative seemed immediately, like the pouring of oil upon the waters. The spirit of contention seemed at once to subside in that body.

At this same meeting of General Synod instructions were given to the Board of Foreign Missions to move

forward in its work. And during its session a special meeting of the Board convened, and instructed its President, Rev. David Van Horne. D. D., to obtain information as to the expediency and propriety of establishing a mission either in China or Japan.

The Election of the First Missionary.

No time was lost in making the necessary inquiry. Japan was determined upon as the field. And it was as early as the 30th of the following September that the first missionary to Japan was appointed. Four applications were presented to the Board for the appointment. The choice fell upon Rev. Ambrose D. Gring.

Rev. A. D. Gring was born December 8, 1849. His father, Rev. Daniel Gring, was a minister of our Reformed Church. He pursued his collegiate course to graduation in Franklin and Marshall College, Lancaster, Pa., and his theological course in Yale Theological Seminary. He sailed for Japan in company with his wife, Mrs. Hattie L. Gring, *nee* McLean, in May, 1879, and reached Yokohama, Japan, June 1, 1879. In this city he spent the first year of his residence in Japan, devoting himself to the study of the language.

In selecting a location for the Mission about to be established, the choice fell upon the capitol city, Tokyo. On the 26th of April, 1880, the Board purchased in this city a residence, 28 Tsukiji, for \$3,955.50, which, after needed repairs, was taken possession of by the missionary the following June.

At the instance of Missionary Gring, while learning the language, his personal teacher, aided by the personal teacher of Rev. Dr. Verbeck, of the Reformed Church in America, translated the Heidelberg Catechism from the book language, into which it had been translated some time previously, mainly by a Presbyterian, into the colloquium, or spoken language. This

translation was published by our Board. He also had prepared an eclectic dictionary, Japanese and English, which he subsequently published as a personal enterprise. It was not until May 11, 1884, that any considerable fruit of evangelistic work appeared, when a congregation was organized at Nihon Bashi, in the Mission school building, purchased through the liberality of Elder Benjamin Kuhns, Dayton, Ohio. This congregation is still in existence, but it never has attained strength and enlarged growth. Recently, however, its prospects are more encouraging. An elderly and somewhat inefficient native pastor has been succeeded by one of the graduates of our Tohoku Gakuin, Mr. Hiodaya Shimanuki, a former beneficiary of Elder R. F. Kelker's Bible Class, Harrisburg, Pa., who enters upon the charge of this congregation with Christian zeal and youthful ardor.

After a sojourn of eight years in Japan, in consequence of the impaired health of Rev. Gring and his wife, a furlough was granted him, and he and his family returned to America, landing at San Francisco, Cal., in May, 1887. After his return he continued in the service of the Board, visiting the churches in the interest of our foreign work, until April 25, 1889, when he presented his resignation as a missionary, to take effect May 1, 1889. His resignation was accepted by the Board, and his relation to it accordingly came to an end.

The Second Missionary—Rev. J. P. Moore, D. D.

After the selection of Tokyo as the location of the Mission, in 1880, the Board felt that it could not safely risk its success upon the contingency of the health and life of one man, and that to guard against interruption and make the work effective and continuous it would be prudent to reinforce the Mission at an early day by sending out another missionary. Accordingly the



REV. J. P. MOORE, D. D.

Board sought the counsel of General Synod at its meeting in the city of Tiffin, Ohio, in 1881, and by it was authorized to appoint another missionary as soon as might be expedient.

Acting under this instruction, on March 13, 1883, the Board appointed and commissioned Rev. Jairus P. Moore. He was born November 27, 1847, in Bucks county, Pa. He graduated in Franklin and Marshall College, Lancaster, Pa., and in the Theological Semi-

nary at Tiffin, Ohio. He had an experience of six years in teaching and five years of active work in the ministry. His wife was Miss Anna M. Arnold, Lancaster, Pa.

Rev. Moore and wife sailed for Japan in September, 1883, and arrived October 1, 1883. He at once proceeded to Tokyo, and commenced acquiring the language. Unwilling to postpone his efforts to win souls to Christ until he should gain the mastery of the language, he hastened to avail himself of the ministry of his native teacher and interpreter, and established a Bible class in his own house, and succeeded in securing the attendance of a number of male scholars.

Similarly, Mrs. Moore established a Bible class for girls and women. One of the scholars in this latter

was a married lady, of the upper class of society, by the name of Mrs. Nakashima. The lady manifested a deep interest in the instructions imparted by Mrs. Moore. One day she inquired of her teacher whether she would object to having her husband accompany her to the class? Mrs. Moore assured her that it would afford her great pleasure to have Mr. Nakashima accompany her, and that it would be an equal pleasure to Mr. Moore to make his acquaintance. Thus were the two men brought together and an intimate acquaintance was gradually formed. Rev. Moore early discovered that his new acquaintance was a man of education; that he stood high as a statesman and political leader. His wife had occupied a place of honor in the palace of the Emperor. Mr. Naskashima had made some progress in acquiring the English language, and was reading English authors on political science and jurisprudence, but the want of a more thorough mastery of the language was the occasion of considerable difficulty in his grasping the full meaning of the author. At his request Rev. Moore freely consented to render him the assistance he needed. This led to frequent and free meetings, when Mr. Nakashima, with the difficult passages in the book, marked with small pieces of red paper, would seek the desired explanation.



MRS. J. P. MOORE.

In the course of their conversations Rev. Moore learned that his friend had read some in the Bible and was somewhat interested in its teachings. He accordingly mentioned that he met a class for Bible study, on a certain day in the week, in his study, and said, that if it was in accord with his pleasure, he would be glad to have him attend. The invitation was accepted, and Mr. Nakashima became a deeply interested and earnest enquirer after the truth. Mrs. Nakashima continued her studies under the instruction of Mrs. Moore, and her husband under Rev. Moore, until by the grace of the Holy Spirit their eyes were opened, and they in humble faith accepted Jesus Christ as their Savior. It was Rev. Moore's delightful privilege to baptize husband and wife in the name of the Holy Trinity, and thus induct them into the kingdom of our Lord, Jesus Christ.

Subsequently Mr. Nakashima was one of the three persons nominated by the lower House of the first Imperial Diet, one of whom, according to their constitution, was to be appointed by the Emperor to the office of Speaker. The Emperor's choice fell upon Mr. Nakashima. At present he is Minister Plenipotentiary from Japan to the Court of Italy.

Rev. Moore's later work in Tokyo resulted in the establishment of the Bancho church in that city, which for one year worshipped in the dining room of his residence. It is to-day a self-supporting congregation, and the strongest in membership of the churches connected with our Mission. It is statedly ministered to by a native pastor, in a fine chapel erected by the congregation.

While Rev. Moore was most diligently and successfully ministering to his Bancho congregation in Tokyo, a movement was going forward in the city of Sendai, some two hundred and twenty miles to the north (an account of which will appear further on), which was destined not only to materially modify the plan of opera-

tions pursued up to this time, but ultimately to determine the policy according to which our work in Japan has since been carried on. This movement resulted, as will be seen, in the removal of our Mission to that northern city. Among the early effects of this new movement appeared the necessity of Rev. Moore's removal from Tokyo to Sendai. This at first was extremely distasteful to him, and his aversion to the change was intensified by the extreme unwillingness of his congregation, the fruit of his early love and labor, to consent to his leaving. But constrained by the force of circumstances and the urgency of the Board, he acquiesced with painful reluctance and made the removal.

He was scarcely settled in Sendai when an opening presented itself which seemed to promise large results in the way of extending the blessed work to which he had consecrated his strength and life. The authorities of the city of Yamagata, a place some forty miles west of Sendai, desired to secure a competent teacher. They did not object to the teacher being a Christian, but it was not Christianity they sought ; it was simply secular education for their children. They were willing to pay 125 *yen* per month and a residence for the teacher. He was expected to devote a certain number of hours per day to the school, and his remaining time was to be at his own disposal. Rev. Moore was invited to accept this position, and with the advice and consent of the Board he did so. He accordingly removed to Yamagata, and for two years he filled the office of teacher in that native school. His leisure hours were not unemployed, but devoted to preaching the Gospel. His labors were not without precious fruit, souls were won to Christ, and a small congregation established, which continues to the present day.

At the end of two years the patrons of the school intimated an unwillingness to continue the contracted

arrangement. This was in large part caused, as the Board afterwards learned, by its failure to conform to certain unauthorized verbal promises made by its agent at the time of making the original contract, and of which unauthorized promises the Board was not informed until after the discontinuance of Rev. Moore's services, when it learned of them from another person. Rev. Moore was not a party to this misunderstanding.

Leaving Yamagata, Rev. Moore returned to Sendai. Here, in consequence of the laws of Japan, Sendai not being an open port, he could remain only in the capacity of a teacher. The Training School having meanwhile been established, he took charge of some of the classes. His special service, however, has been and still continues to be, evangelistic work, of which department he is the appointed principal.

After Rev. Moore returned from Yamagata to Sendai an incident occurred which is deeply interesting. There is in Sendai, besides other government schools, one designated the Higher Middle School. It is of the grade of our American college. In it were some 500 to 600 students. The school, teachers and all concerned were bitterly hostile to Christianity. They would have none of it. What must have been, therefore, Rev. Moore's surprise when one day he was approached by one in authority with the proposition that he should take the position of teacher of English in that school, teaching a certain number of hours a day. After consulting with his associates, of his own and kindred missions, he accepted the proposition. He, of course, could not teach Christianity. But he was a living epistle. There was a religious atmosphere about his person. And when the students, who were won by his cordiality and kindness, drew near to him, they breathed that atmosphere. Some of these accepted his invitation to attend his Bible class, held in his own

house in the evening. They attended, they heard, and the Holy Spirit opened their eyes and their hearts to the truth. A vigorous Young Men's Christian Association sprung up in that heathen school, and continued after he left. His furlough to this country called him away from this Higher Middle School, and when he gave notice of his retirement, the authorities told him, "We want another man from your Mission," so favorably had he impressed them. But sad to say, we had no one to spare.

In the fall of 1891 the Board, finding itself unable to awaken the Church to a lively and responsive sense of the growing necessities of our rapidly progressing work in Japan, and at the suggestion of the Mission, concluded to anticipate by one year the usual term, and called Rev. Moore home on furlough, hoping that his presence and visits among our churches would have the desired effect of arousing larger and more liberal attention to our heaven-blessed work. He with his estimable wife reached this country in September of that year, and with what self-sacrifice they labored, and what large results accrued, are still fresh in the memory of our Reformed people. It was their expectation and desire to return to their field of labor at the end of one year, but at the expressed wish of the Board their return was delayed until June, 1893.

During their stay in this country an event transpired which, for a season, interfered with Rev. Moore's resumption of his evangelistic work on his return to Japan. The Misses Poorbaugh, under whose efficient care and labor the Girls' School at Sendai has made such admirable progress, notified the Board that they wished to retire permanently from the work in the early future. This determination on their part very much disconcerted the Board. It asked them to reconsider their determination, but without success. It

knew not where to find a successor, and its efforts to secure one resulted, for the time, in failure. It was felt that it could not allow the whole weight of the school to rest upon the remaining American teacher, Miss Mary C. Hollowell. So in the emergency, greatly to its own regret and that too, equally of Rev. and Mrs. Moore, it felt compelled to appoint him temporarily, Principal, and Mrs. Moore, Vice-Principal of the School. Upon their return they entered upon the discharge of their new duties, and so efficiently were they discharged that the sudden change in administration wrought no evil effects upon the school. They continued in this relation for one year, when the arrival of Miss Lena Zurfluh released them, and Doctor Moore (for during his sojourn in this country, Heidelberg University, at Tiffin, Ohio, honored him with the honorary degree of Doctor of Divinity), resumed his successful work as Principal of the Evangelistic Department.

Rev. Masayoshi Oshikawa, D. D.

In view of the prominent part Rev. Dr. Oshikawa now has in our work in Japan, and the determining influence he exerted upon it in its earlier days, a sketch of its history would not be complete without a brief narrative of his share in it.

His ancestral name was Hashimoto. He is of the *samurai* class (military retainers under the old feudal system). His father was a man of rank and was a rigid Confucianist. His mother was a Buddhist. He was born December 16, 1850, and was the fifth of seven children. At the age of eleven, agreeably to the custom of the country, he was adopted into the Oshikawa family, and thus became the prospective husband of the daughter of the house, there being no male heir, taking its name instead of his own patronimic. The marriage took place when he was eighteen years old.

About a year after, he with several other selected young men were sent by their feudal lord to the Imperial English College at Tokyo, to fit them for prominent service in the government. Not finding satisfactory facilities in that institution for acquiring a thorough and practical knowledge of the English language, he was removed to Yokohama. Although bitterly hostile to Christianity, he placed himself under the tuition of Rev. James Ballagh, D. D., a missionary of the Reformed Church in America, to learn English. The English Bible was one of his text-books. He read and studied it to acquire the language, despising its sacred teachings. But what with a precocious mind, to discern the facts of Christian civilization, the intense devotion of the teacher's prayers which he heard, and the study of the Holy Word, the Spirit of God opened his eyes to the truth and he became a Christian. His baptism was followed by the most heathenish persecution by his adopted father, who but for the intercession of his daughter, Mrs. Oshikawa, he in all probability would have murdered him, which under the then existing laws he had the right to do.

Separated from his wife, he studied theology under Rev. S. R. Brown, of the Reformed Church in America, at Yokohama. He was active as an Elder in the First Church in Yokohama, and was asked to become its regular pastor, but he declined. Subsequently he became the assistant of the Christian pastor at Niigata, 263 miles west of Tokyo, where he suffered intense persecution. During the third year of his stay in Niigata his wife, with the tardy permission of her father, rejoined him. During the last year he made a tour of observation, visiting, besides other places, the city of Sendai, a place of some sixty thousand inhabitants. So deeply was he impressed with his favorable reception and the promising outlook that he felt it his duty to lo-

cate there. This he did several months subsequently. After several years of labor and suffering, having gathered some 200 souls into the Kingdom of Christ, he felt the need of help and coöperation. To secure these he visited Tokyo in 1885, and came in contact with our Mission, consisting then of Revs. Gring and Moore, also Rev. W. E. Hoy, who had just arrived from America.

Rev. Oshikawa, having failed in his endeavors to secure aid from other Missions to establish a boy's school in Sendai, at once besought Rev. Hoy with glowing representations and most importunate urgency to visit Sendai. Rev. Hoy yielded to this importunity, visited Sendai and vicinity, and the result was the ultimate removal of our Mission to that city, and the inauguration of the educational policy of our work, which has been vigorously pursued ever since, and which has produced such large and blessed results.

After the establishment of our Training School, afterwards named the Tohoku Gakuin, Rev. Oshikawa was elected President, in deference to the jealous demands of the Japanese, in which position he continues to render most efficient service. In addition to this service, finding that many young men who were desirous of availing themselves of the educational facilities offered by our institutions, were unable to support themselves, he has at his own financial risk established an Industrial Home, into which poor students are received, who, devoting a certain portion of their time to industrial pursuits, earn a part of their support, their wages going into the treasury of the Home. This Home receives aid from charitably minded Japanese, and recently the board appropriated \$100, to cancel the balance of an annoying debt. By this means quite a number of poor students are enabled to acquire an education in our Christian School, a number of whom are candidates for the ministry.

Rev. M. Oshikawa, D. D., is one of the foremost and ablest ministers in the United Church of Christ in Japan. He is a man of unusual oratorical powers and widespread influence. His intimate association with our work and institutions is of great importance and benefit. At present he is at the head of a movement for the adoption of a system of education in Korea.

This doubtless will prove but the stepping stone to the wider diffusion of Christianity. At their meeting in June, 1895, the Board of Trustees of Franklin and Marshall College, Lancaster, Pa., conferred the honorary degree of Doctor of Divinity on Rev. M. Oshikawa.

**Third Missionary—Rev.
W. E. Hoy.**

As long as the Mission made Tokyo its seat and centre the two missionaries, comprising the Mission, Revs.

Gring and Moore, confined their labors to evangelistic work. The policy of supplementing this with educational work, in the way of establishing Christian schools, was considered and discussed. Some preliminary steps were taken while yet in Tokyo, but it was not until after the removal to Sendai that the educational policy, now so characteristic of our whole work, was gradually adopted. This was brought about



REV. W. E. HOY.

largely by the untiring labors and self-sacrificing persistency of Rev. W. E. Hoy.

Rev. W. E. Hoy was appointed the third missionary April 21, 1885. He was born June 4, 1858, near Mifflinburg, Union county, Pa. He is a graduate of Franklin and Marshall College and of the Theological Seminary at Lancaster, Pa. He sailed in November, 1885, and reached Japan December 1.

The second day after his arrival in Tokyo, the Mission still being in that city, he met Rev. M. Oshikawa

at the house of Rev. James Ballagh, D. D., who at once besought him most earnestly to locate in the city of Sendai, where he was carrying on a most successful work. Rev. Hoy promised him to visit Sendai, and within a week after his arrival in Japan, in company with Rev. Gring, fulfilled his promise. He was impressed forcibly with the "opportunity of the hour," as he expresses it, and unhesitatingly accepted the invitation to locate there. On



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January 13, 1886, he took up his residence in Sendai. He immediately commenced his educational work, which he has continued with unflagging enthusiasm ever since, a fuller account of which will be found in the narrative further on, of the founding and progress

of the Tohoku Gakuin. He betook himself to the acquisition of the language with such diligence and success that on the first anniversary of his arrival in Japan he was able to preach his first sermon in Japanese.

Realizing in the way of personal experience the truth of the inspired words, "that it is not good for man to be alone," on December 27, 1887, he married Miss Mary B. Ault, one of the ladies sent out by our Board to establish a Girls' School in Sendai, who has since proved, in the full sense of the word, to be a "helpmeet" to him.

Together with his continuous labors as a teacher in the educational institutions, he has expended large and efficient work in evangelistic activity, extending throughout the large territory included in our field. He has been sorely afflicted with asthma at times, with a severity that interrupted his labors, and excited apprehensions that it might disable him. But, happily, with the Divine blessing, he has found such relief as leaves him exposed to only an occasional modified attack.

In 1893 Rev. Hoy commenced the publication of a bi-monthly magazine, entitled *The Japan Evangelist*, of sixty pages at the surprisingly low subscription price of \$1 per year. It is filled with a high order of literature, written largely by native Japanese, and is exceeding valuable in its illustrations of the religious life and thought of that people.

At the annual meeting of the Board in March, 1893, a furlough to return to America was granted Rev. Hoy. It was not until in December, 1894, however, that he availed himself of this privilege. Meanwhile, early in the year 1894 he sent Mrs. Hoy with their three children, accompanied by Miss Misao Yoshida, her Bible woman, in advance. These ladies have since traveled widely among our churches in the interest of the work in which their souls seem to be wholly absorbed, to the lively interest and great profit of our

home Christians. At present Rev. Hoy is laboriously engaged in visiting our churches, pleading the cause for which alone he seems to live, and for which he seems equally willing to die.

Educational Policy.

Up to December, 1885, the two missionaries, Revs. Gring and Moore, besides their studies in acquiring the language, had directed their efforts principally to evangelistic work, together with the literary work on the part of Rev. Gring, already noted. But little directly educational work had been accomplished or attempted. Soon after Rev. Hoy's arrival in December, 1885, the Mission effected a formal organization by the election of Rev. Gring, President; Rev. Hoy, Secretary, and Rev. Moore, Treasurer. This organization was approved by the Board.

In December, 1885, a few days after his arrival, Rev. Hoy in company with Rev. Gring, as stated above, upon the urgent invitation of Rev. Oshikawa, visited the city of Sendai, situated near the sea coast, some 220 miles north of Tokyo, so deeply were they impressed with the promising outlook for a successful work, that Rev. Hoy at once resolved to make it his residence, which resolution he carried into effect on the 13th of the following month of January, 1886. This step was subsequently approved by the Board. He hastened to confer with the Board as to the character of the work to which he should specially direct his efforts, whether evangelistic or teaching. At the time the Board, not feeling itself prepared to adopt an educational policy, directed him to spend his labors primarily in evangelistic work, but that if favoring circumstances should seem to require it the Board would approve his adding teaching to evangelistic labor.

At the onset he found himself surrounded by some

thirty young men. Some for the study of the Bible; others to learn the English language. The thought of establishing a regular Christian school, so urgently pressed by Rev. Oshikawa, took deeper and deeper hold upon his mind. He and Rev. Oshikawa, in most devout prayer, sought guidance from on high. He besought the Board to formally establish such a school, but it was not yet prepared to inaugurate such a movement. Oppressed with perplexity, they continued to pray. When, however, one day Rev. Oshikawa came to him with the twelve pieces of silver contributed by the poor widow (it was all she had, she had saved it to defray her own funeral expenses), to establish a Christian school, they regarded it as a token of divine favor, and in reliance upon Providence they resolved to go forward. Rev. Hoy soon gathered about him six young men who desired to be instructed and trained to preach the Gospel. For one year he supported these poor young men himself, at such cost of self-sacrifice as at times to trench upon the necessities of life and ordinary comfort. He met them in a poor Japanese house, in the most solitary part of the city, without a stove in the winter, warming their hands over a little charcoal fire. And yet he pronounces it to be the happiest year of his school life. This was the inception of what was at first called the Training School, and later The Tohoku Gakuin.

At the end of the first year the Board came to his relief by assuming the support of the School. In the fall of 1887, for several months, the School met in a small Japanese hut, on the spot where his residence now stands. From there it removed to the old Buddhist temple which is still occupied by the Sendai congregation. In August, 1888, Rev. Hoy purchased the main part of the ground now occupied by the Tohoku Gakuin, and erected thereon the Rev. John Ault

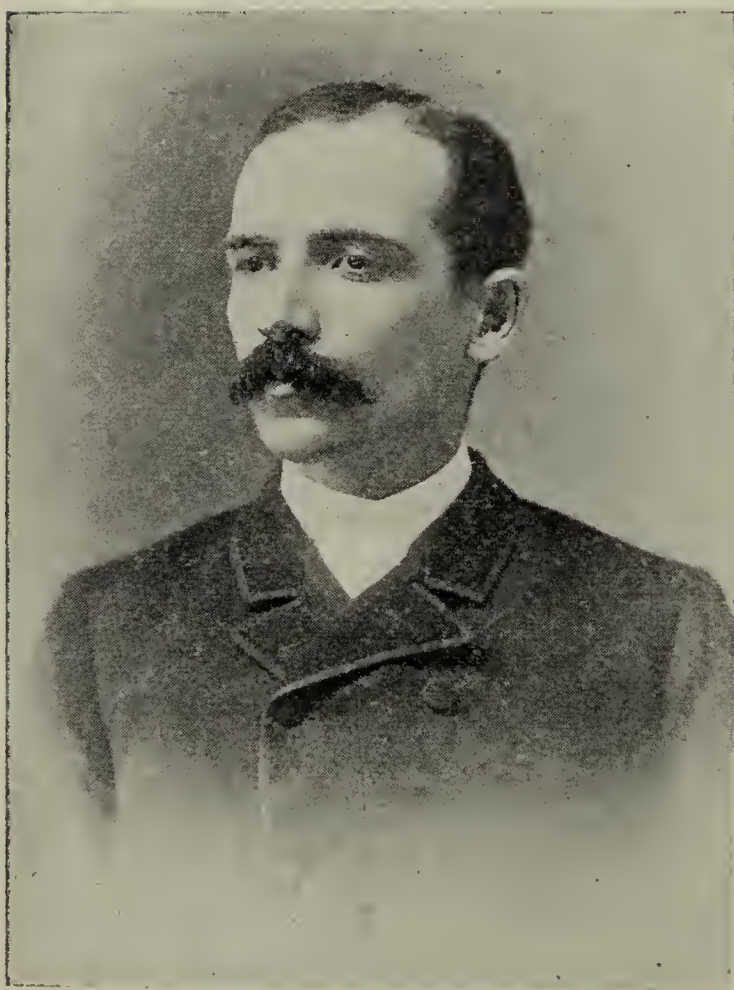
Memorial Hall, all at his own personal cost. Early in December, 1888, the School removed into the Memorial Hall, where it remained until September 18, 1891, when it moved into the present Tohoku Gakuin building.

Fourth Missionary—Rev. D. B. Schneder.

In 1887 in consequence of the removal of Rev. Moore to Yamagata, as already mentioned, and a furlough being granted to Rev. Gring to return to America (who during his furlough resigned his commission as missionary under our Board and retired permanently), together with the large growth of the Training School requiring an increase of the teaching force, the Board felt itself under the necessity of sending out an additional missionary. Accordingly Rev. D. B. Schneder was appointed July 7, 1887, and reached Japan with his wife, who was Miss Anna M. Shoenberger, of Read-

ing, Pa., on December 21, 1887.

Rev. D. B. Schneder was born at Bowmansville, Lancaster county, Pa., March 23, 1857. He graduated in Franklin and Marshall College and the Theological Seminary, Lancaster, Pa. He had several years' pastoral experience before going to Japan. He most efficiently occupies the chair of Dogmatic Theology in the Tohoku Gakuin. At the present time he is



REV. D. B. SCHNEDER.

enjoying fairly good health, having several months since recovered from a violent attack of typhoid fever, which at the time was gravely feared would prove fatal. But a gracious Providence has mercifully raised him up again to prolonged usefulness. Besides his severe labors as professor in the Tohoku Gakuin, he shares his full part with his associates in evangelistic and Sunday-school work. He is a man of profound

thought and untiring industry. The Board has already granted him the usual furlough, and he will return to America after Rev. Hoy's return to Japan in 1896.



MRS. D. B. SCHNEDER.

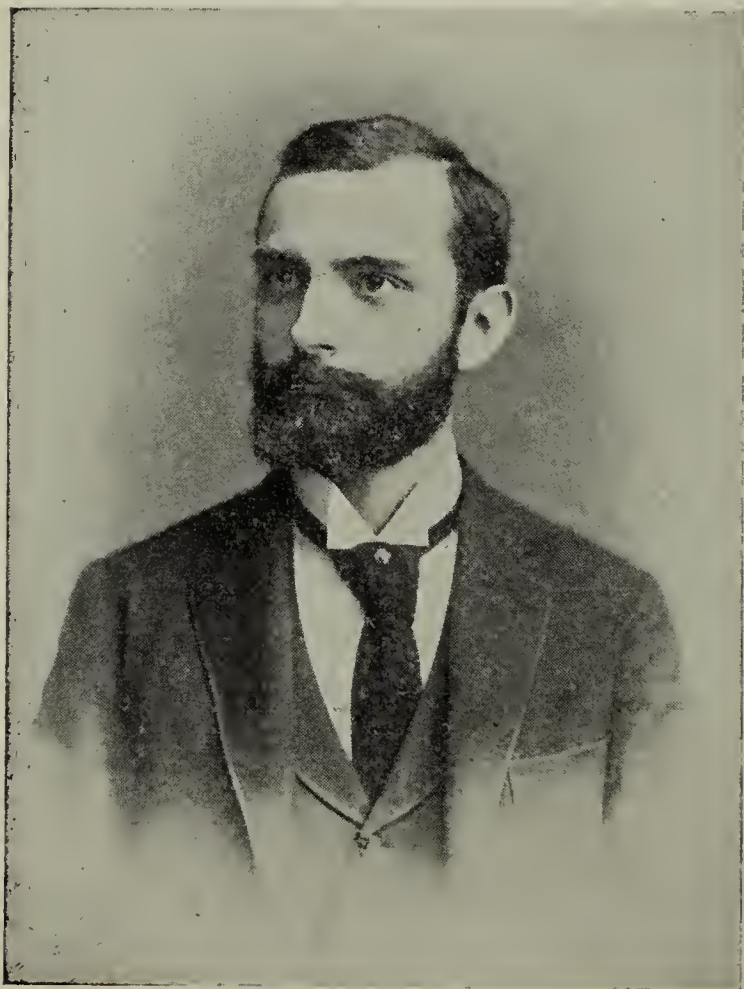
Fifth Missionary—Rev. Henry K. Miller.

In consequence of the large and rapid increase in the number of students after the occupancy of the new Tohoku Gakuin Building in September, 1891, the necessity for the further increase of the teaching force became apparent. The Board felt itself unable, for want of adequate means, to commission new missionaries, until the urgency became so imperative that, "walking by faith," it ventured, without the means of support in sight, to appoint one additional person.

That person was Mr. Henry K. Miller, Reading, Pa. He was born in Lebanon, Pa., November 9, 1866. He

is a graduate of Franklin and Marshall College, Lancaster, Pa., and of Union Theological Seminary, New York City. He was appointed July 13, 1892. The farewell services were held in St. Paul's Reformed Church, Reading, Pa., on which occasion he was ordained to the gospel ministry by a committee appointed for that purpose by the Schuylkill Classis, of which he is a member. He sailed from San Francisco, Cal., September 27, 1892, and arrived at Yokohama, Japan, October 15, 1892. After his arrival in Sendai he at once entered upon the work of teaching in the Tohoku Gakuin, imparting instruction to such students as had acquired the English language, while at the same time he entered diligently upon the task of learning the Japanese language. He engaged zealously in Sunday-school work, and, aided by his personal teacher of the language as interpreter, he entered upon evangelistic work. He established a Sunday-school and preaching point at

Miyamachi, a suburb of the city of Sendai, but soon discovered that, to make his labors at this point a success, a chapel was a necessity. For the erection of such a building the Mission voted him a grant of 300 *yen* (about \$150), which grant was approved by the Board. Recently, to the glad surprise of Rev. Miller, the Sunday-school of St. Paul's Reformed Church, Reading, Pa.,



REV. HENRY K. MILLER.

of which he had been a member, made a donation of \$800 for the erection of this chapel, which money is already in hand. Rev. Miller is one of the regular professors in the Tohoku Gakuin.

At the time of the appointment of Rev. H. K. Miller as missionary the Board was without the means either for his outfit or for his support after reaching his field of labor. The first want was providentially provided for by the payment of \$1,000 by Mrs. Louisa Wirt, Hanover, Pa., in lieu of a bequest of that amount, made by her deceased husband, Elder Henry Wirt, which bequest had failed because of a legal defect in the will. The second want was met by the Sunday-schools of the Church taking shares or blocks of \$5 per annum, sufficient for his support. He is accordingly designated the *Sunday-school Missionary*. About 237 of our Sunday-schools share in this praiseworthy scheme.

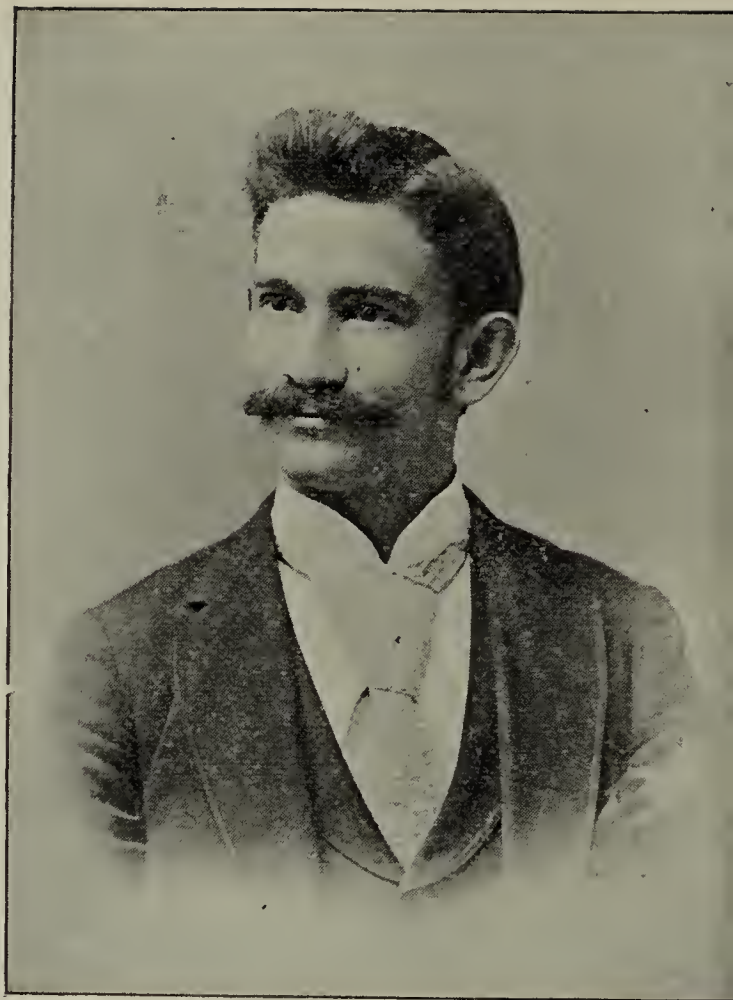
The Christian Endeavor Missionary, Rev. Sylvanus S. Snyder.

The continued prosperity of our work ceased not to press for further reinforcement of our band of workers in the field. Meanwhile the Christian Endeavor Societies of our Church, one of whose primary aims is the advancement of the cause of Missions, both at home and abroad, proposed to the Board that they would support an additional missionary to Japan, on condition that he be designated *The Christian Endeavor Missionary*. The Board gladly accepted the proposition and hastened to issue its call for applicants for the appointment. In response sixteen young men made answer. Of this number the choice fell upon Mr. Sylvanus S. Snyder as the C. E. Missionary, and Mr. Christopher Noss as an additional Missionary.

Mr. Snyder proceeded immediately to prepare to enter upon the field of his labor in Japan. He was born

in Columbiana, Ohio, October 23, 1867. He is a graduate of Wooster University, Wooster, Ohio, and of the Heidelberg Theological Seminary, Tiffin, Ohio. The farewell services were held in Trinity Reformed Church, Canton, Ohio, September 5, 1894, at which time he was ordained to the gospel ministry by a Committee of the East Ohio Classis, of which he is a member, appointed

for that purpose. Before his departure for Japan he was



REV. SYLVANUS S. SNYDER.



MRS. SYLVANUS S. SNYDER.

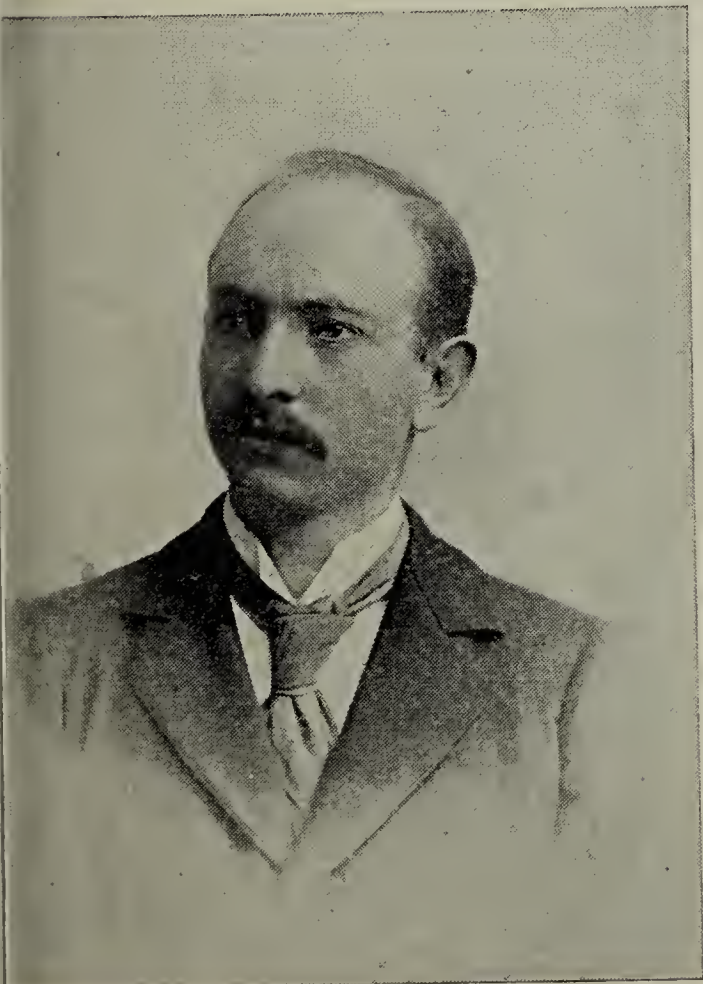
united in marriage to Miss M. A. Souder, of near Landisburg, Perry county, Pa. They sailed for Japan from Vancouver, B.C., September 17, 1894, and arrived at Yokohama, Japan, October 2, 1894. In consequence of Rev. W. E. Hoy's departure to America, on furlough, soon after his arrival at Sendai, he was at once employed in the Tohoku Gakuin to teach

some classes that were competent to receive instruction in the English language, in which service, together with his study of the Japanese language, he is still engaged.

Seventh Missionary, Mr. Christopher Noss.

Although seven male missionaries have been appointed by the board, yet in consequence of the retirement of Rev. A. D. Gring, with the arrival of Mr. Noss on the field, the force will comprise but six, besides the two ladies in the Girls' School.

Mr. Christopher Noss, missionary-elect, is a graduate of Franklin and Marshall College, and in 1894 of the Theological Seminary at Lancaster, Pa. He is the son of Rev. J. G. Noss, pastor of the Reformed church at New Holland, Lancaster county, Pa. After his appointment, with the sanction of the Board, he went to Berlin, Germany, for a year's post-graduate course in the University in that city. Completing his post-graduate course, he returned to the United States and was regularly commissioned a missionary to Japan, by the Executive Committee at its regular quarterly meeting, convened in Harrisburg, Pa., September 10, 1895, with instructions to repair to his field of labor in Sendai, Japan, not later than December 1, 1895. On the 22d of October Mr. Noss was married to Miss Lura Boyer, of Aquashicola, Carbon county, Pa. The fare-



REV. CHRISTOPHER NOSS.

well services were observed in the Reformed church, Frederick, Md., on the evening of October 23d, on which occasion he was ordained to the gospel ministry by a committee appointed for that purpose by the Classis of Maryland. These services were held during the annual meeting of the Synod of the Potomac held in that church.

**The
Tohoku Gakuin.**

The Institution comprises a Preparatory course of three years; a Collegiate course of four years, and a Theological course of three years; or, as recently changed, into a lower course of five years and a higher course of two years. The higher course being divided into a literary and a scientific course. The Theological course remains as it was. This change has been made, to be more in harmony with the general educational system of the country. The number of students in all the departments in 1894—'95 was a little less than the year preceding, from 140 to 150. At the opening of the spring term of 1895 twenty-two new students entered, and there were some ten more applicants. Of these 50 are candidates for the ministry. Of these last, 27 are supported by American patrons, who contribute \$60 a year for this purpose.

Some eight graduates have left the Theological De-



MRS. CHRISTOPHER NOSS.

partment of the Tohoku Gakuin and have gone into the field as evangelists. Another class graduates this year (1895). Each succeeding year a larger or smaller class of graduates will go out.

For the last two or three years the number of students has exceeded the capacity of the buildings. Some rooms in the dormitory had to be used as recitation rooms. There is a felt necessity for larger facilities in this regard, which, should the number of students continue to increase, will become urgent.

The Faculty.

The Faculty of the Collegiate and Theological Departments consists of the following members :

REV. MASAYOSHI OSHIKAWA, D. D., President and Professor of Biblical Instruction and Theology.

REV. WILLIAM E. HOY, Vice-President and Professor of Exegetical Theology, Psychology and Greek.

REV. DAVID B. SCHNEDER, Professor of Theology, Philosophy and English Literature.

REV. JAIRUS P. MOORE, D. D., Professor of Historical Theology.

REV. HENRY K. MILLER, Professor of Ethics, Apologetics and English Language.

REV. KINSOKU FUJII, Professor of Natural Theology and Social Science.

REV. KOMANOSUKE KUMAGAI, Professor of Historical Theology, Political Economy and the English Language.

Besides these there are five other professors, natives, and two native tutors.

During Rev. W. E. Hoy's absence on furlough, Rev. S. S. Snyder teaches several classes in the institution.

Mr. Christopher Noss, who will go to Sendai in the fall or winter of 1895, it is expected will take part in teaching in the institution.

In 1891 the Japanese and American friends of Elder R. F. Kelker, Harrisburg, Pa., established the Rudolph F. Kelker Memorial Library, which now contains some

3,600 volumes, with the number increasing from year to year.

Mr. Dengoro Takahashi.

A most interesting and sad experience fell to the lot of Mr. Dengoro Takahashi, one of the evangelists sent out from our Tohoku Gakuin.

There is a chain of islands, called Chishima or Kuriles, extending from the Hokkaido (the most northerly of the large Japanese islands), to the southern point of Kamtschatka. With the exception of a few of the most southerly of these islands, they are uninhabited, bleak and desolate. Japan has been seeking to colonize them.

In the spring of 1893 an officer by the name of Gunji, who had been a Lieutenant in the Japanese navy, left Tokyo, with a company of about one hundred men, on a colonizing expedition to these islands. He had occasion to stop on the coast, near Sendai to repair his vessel. He visited Sendai, and by previous arrangement met Rev. M. Oshikawa. After the most importunate solicitation on the part of the latter, the Lieutenant consented to take with him a Christian missionary, if he could give him a young man who was perfectly reliable. Rev. Oshikawa turning to Mr. Takahashi, who was present as the messenger who had acted between the two men, said, "Here is one." Lieut. Gunji said, "All right, I will take him."

Mr. Takahashi was the beneficiary of the Salem Reformed Mission Band, Allentown, Pa. He had not yet entirely completed his theological course, but with the approbation of the Faculty he consented to go. He was a devout Christian, sincere to the core, stright-forward, fearless, simple in his habits, strong in body, and amply able and willing to endure hardships. Hasty arrangements for his departure were made, his fellow students contributing, and the Ladies' Aid Society of

Sendai church emptied their treasury of eight *yen* of their hard earnings to provide him an outfit. He joined the expedition at Hakodate and sailed with it to its destination.

Communication with these islands was very infrequent, and all was supposed to be well with the colony until in June, 1894, a war vessel with supplies visited the island, Shashikotan by name, and in about the same latitude with Newfoundland in the Atlantic. A reconnoitering party came upon a hut, and on entering found poor Takahashi and three of his companions lying on the floor *dead*. From a dairy kept by the party and found in the hut, it was supposed that they had died about December 10, 1893. The conjecture as to the cause of their death is that they were smothered by the fumes of a charcoal fire, made to cook their rice; the person making the fire in the morning returning to his bed, falling asleep with his sleeping companions, without ventilating the room. If the hypothesis is correct, they had laid there from December to June, the extreme cold preventing decomposition. The intelligence of his death made a profound impression upon his Christian friends and associates. It was received by Rev. Dr. Oshikawa while in attendance upon the meeting of the Synod of the Church of Christ of Japan. They had been engaged in a heated discussion and excitement prevailed. But when the sad telegram was read to the body, there was a general revulsion of feeling, and tears flowed down over cheeks which but a little while before were flushed with the excitement of debate. A movement was contemplated to organize a Takahashi Memorial Missionary Society, to go forward under the inspiration of his example of self-devotion, to accomplish the work of saving souls, for which he laid down his young life. He was looked upon as a Christian hero.

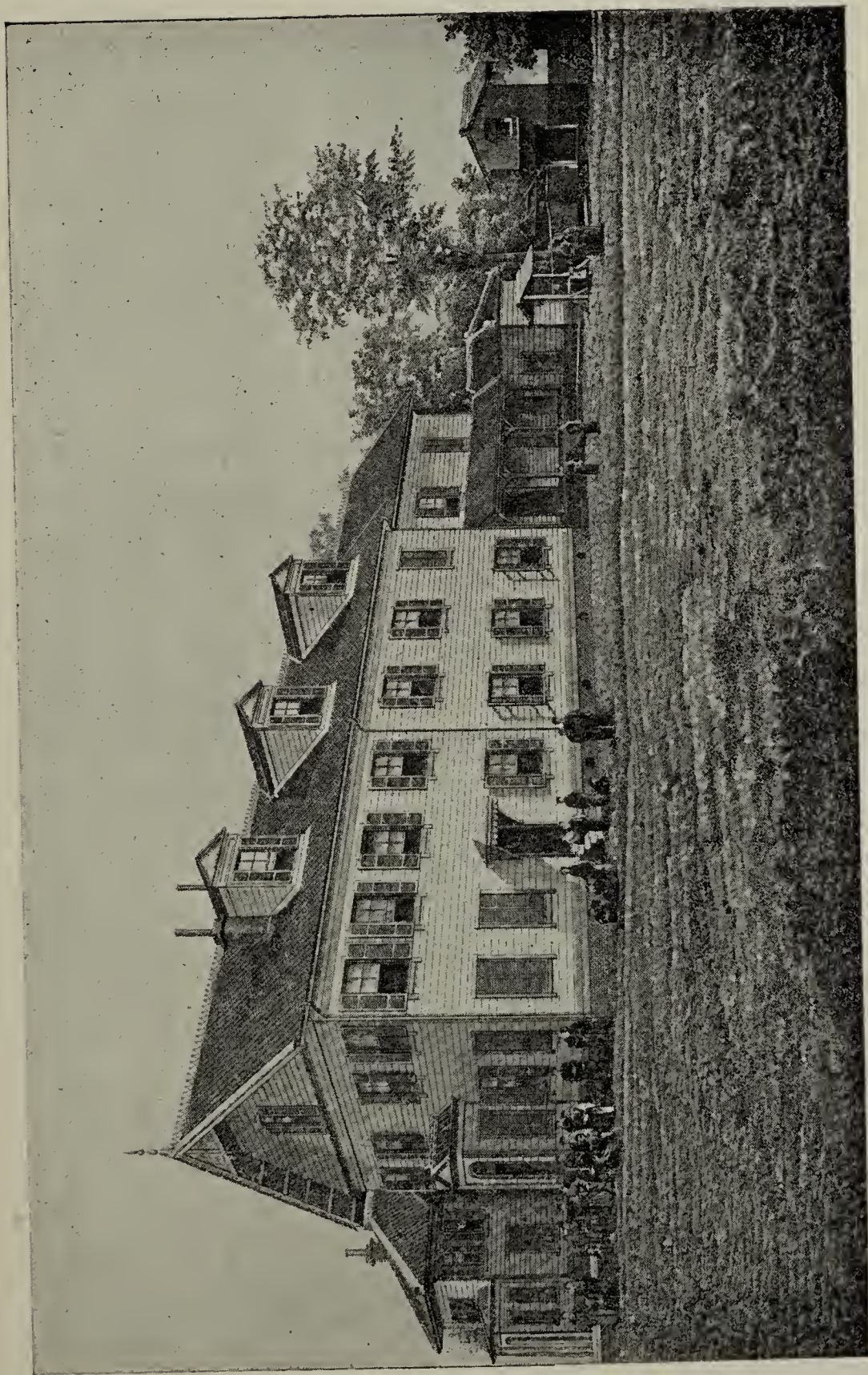
The Girls' School.

The importance of inaugurating this very important branch of missionary service was felt before the Mission was removed from Tokyo. But no effective steps were taken for establishing a regularly equipped school until the settlement in Sendai. The Board, impressed with the urgency of the call in this direction, hastened to provide for it by the appointment of two ladies, to whom was committed the service of establishing a Girls' School in the city of Sendai, Japan. These ladies were Miss Lizzie R. Poorbaugh and Miss Mary B. Ault.

Miss Poorbaugh is the daughter of an esteemed Elder of the Reformed Church, Berlin, Pa. She graduated from the High School, York, Pa., and subsequently taught with success in the public schools.

Miss Ault is the daughter of the late Rev. John Ault, of the Reformed Church. She graduated from the Keystone State Normal School, Kutztown, Pa.

These ladies were appointed April 21, 1885, but in consequence of the low state of the Board's treasury, they did not sail for Japan until in June 1886. They reached Yokohama July 1, 1887. Arriving in Japan the ladies were instructed to proceed to Sendai, where their coming for the purpose of establishing a Girls' School had been announced by Rev. W. E. Hoy. No difficulty was experienced in securing scholars, as a general desire prevailed to learn the English language. A Japanese house was rented for school purposes and a number of pupils were gathered in. Among these were several girls whom Rev. Gring had placed in the Graham Seminary in Tokyo, one of whom was Miss Yoshida, now Mrs. Hoy's Bible Woman, until a school of our own might be established. The school soon filled to overflowing. The number of scholars at one time reached some eighty. When, however, the reaction against foreigners occurred, the number decreased.



THE GIRLS' SCHOOL, SENDAI, JAPAN.

The ladies with most praiseworthy diligence and devoted zeal, betook themselves to their work and succeeded in establishing an admirable and efficient school, which has prospered and grown into one of the grandest features of our foreign work.

In consequence of the rapid growth of the school and the discovery of the insufficiency of the Japanese rented house, as a healthy residence for the American ladies, early in 1887 the Board called upon the Church through the church papers for special contributions for the purchase of necessary grounds and the erection of suitable buildings for the school and the residence of the ladies. In response, Rev. J. I. Swander, D. D., and his estimable wife, of Tiffin, Ohio, contributed the sum of eleven hundred dollars, which, with \$150 added by others, secured the purchase of the grounds now occupied by the Girl's School building and the ladies residence. Further contributions for the purpose being received, the erection of the proposed buildings was entered upon in 1888, and in due time the present buildings were completed. For the desks and chairs, which are of a modern and beautiful design, with which the school room is fitted up, the Church stands indebted to Elder Benjamin Kuhns, Dayton, Ohio, who furnished them at a cost to himself of \$706.

Resignation of Miss Mary B. Ault and the Appointment of Miss Emma F. Poorbaugh.

In October, 1887, the Board received the resignation of Miss Mary B. Ault as a missionary in its service, with a view to her marriage to Rev. W. E. Hoy, the resignation to take effect July 1, 1888.

This gave rise to the necessity of sending out another lady to take her place in the Girls' School. Accordingly, on January 31, 1888, Miss Emma F. Poorbaugh, of Berlin, Pa., sister of Miss Lizzie R. Poorbaugh,

already in the school, was appointed. She sailed for Japan in June following, and reached her field of labor July 9, 1888.

More Help Needed.

In due time, occupying the newly-erected buildings, the school, under the efficient and skillful care and management of the two sisters, aided by several native assistant teachers, continued to flourish and produce blessed results in winning the souls of some of its scholars to Christ. The labors of the ladies were onerous and not without injurious effect upon their health and vigor, and it was felt that a just consideration for their comfort and efficiency, as also the increasing demands of the school, called for at least one additional American teacher. The Board, in view of this new want, felt itself greatly embarrassed in consequence of the shortage in its finances. While in this dilemma, by the inspiration of a gracious Providence, the Woman's Missionary Society, G. S., stepped forward and offered to support an additional teacher in the Girls' School. The Board gladly and thankfully accepted the proposition, and an immediate call for candidates for appointment was made, to which several ladies responded.

On June 3, 1891, Miss Mary Comfort Hollowell, of Cham-



MISS MARY COMFORT HOLLOWELL.

bersburg, Pa., was appointed. She had graduated from the High School, and subsequently from Wilson Female College, both of Chambersburg, Pa., in which College she took a high honor. She sailed from Vancouver, B. C., October 25, 1891, and landed at Yokohama, Japan, November 8, 1891.

Retirement of the Misses Poorbaugh.

The Board congratulated itself that now it had a well-equipped Christian school, of the grade of our Woman's College, at Allentown, Pa., under the management of three ladies of earnest Christian character, of admirable qualifications and devoted zeal. And it looked forth with trustful expectation to its continued usefulness and growth. It was therefore a matter of deep regret when a letter, under date of July 1, 1892, was received from Miss Lizzie R. Poorbaugh, asking for herself and sister a release from further service as missionaries in the early future. Efforts were made to induce a reconsideration of the conclusion they had reached, but without success. Only then did the Board, appreciating their laborious, self-sacrificing and eminently successful work, reluctantly acquiesce, directing that their work should close at end of the school year of 1892-'93. This date was supposed to accord with the wishes of the ladies, as in the latter part of the year 1892 (September 8) in a letter Miss Lizzie had inquired why the Board could not speedily appoint their successor, and send her out in time for them to leave during the year 1893.

This action was taken in December, 1892, and the Board immediately put forth efforts to secure a suitable lady to hasten to the assistance of Miss Hollowell, at the opening of the term in the fall of 1893. These efforts resulted in failure. The Board found itself in a dilemma. The thought of throwing the burden of the management of the school upon Miss Hollowell,

who was at the time but a fraction over one year in Japan, could not be entertained. No alternative seemed to be left but to place Rev. Dr. Moore, who was at the time on furlough in this country, temporarily at the head of the School as Principal with Mrs. Moore as Vice-Principal. This the Board did with great reluctance, and Dr. Moore acquiesced with equal reluctance. For it involved a serious derangement of the evangelistic work, of which department he was the Principal. On their return to Japan, in the summer of 1893, they entered upon their new duties in the Girls' School, which continued to move forward with undiminished prosperity during their connection with it.

Upon the retirement of the Misses Poorbaugh, the School, which previously had been under the management and control of its American teachers, was by the action of the Board placed under the direct jurisdiction of the Mission. Immediately after the assumption of the principalship by Rev. Dr. Moore, a reorganization of the management of the School was effected, by which the immediate management of the school was placed in the hands of an Executive Committee, composed in part of natives, in deference to the wishes of the Japanese, this Executive Committee to be subject to the orders and directions of the Mission.

Under the reorganization, causes of disturbance which had previously appeared among the scholars being obviated, the School moved forward prosperously. But it was not long before the fears which had been entertained that Dr. Moore's assignment to duty in the Girls' School might work injuriously upon our general evangelistic work were found to be well grounded. Accordingly the mission requested the Board to appoint a new lady to be associated with Miss Hollowell, who, with the aid of suitable native teachers, would furnish a sufficient teaching force for the School.

Appointment of Miss Lena Zurfluh.

In response the Board sought a suitable lady, and was happy in finding her in the person of Miss Lena

Zurfluh, of Toledo, Ohio, who is a graduate of Heidelberg University, Tiffin, Ohio, and had several years experience as a teacher in the public schools in the city of her residence.

Miss Lena Zurfluh was appointed March 14, 1894. She sailed from San Francisco, Cal., August 16, 1894, and landed at Yokohama, Japan, September 2, 1894. On her arrival at Sendai she entered upon the position vacated by Dr. Moore. Since then,

under the efficient management and instruction of the two American ladies, aided by the generous help of Mrs. S. S. Snyder in the department of music, and several Japanese assistants, the school has gone forward during the year 1894—'95, with unabated prosperity. During this year the number of students reached 57. Of these 41 were boarders. Five of the scholars graduated at the close of the school year.

Support of the Girls' School by the Woman's Missionary Society of General Synod.

After having assumed the support of Miss Mary C.



MISS LENA ZURFLUH.

Hollowell, the members of the Woman's Missionary Society, G. S., felt that they were competent for and entitled to a larger share in our Foreign Missionary work. The question whether they should not assume the entire support of the Girls' School was raised. After careful inquiry as to the feasibility, and the availability of the necessary means, and the further prayerful inquiry as to God's holy will in the premises, the resolution was solemnly taken to propose to the Board that the support in full of the School be committed to their hands. The Board, glad to receive the very desirable and effective coöperation of the women of our Church, most cordially accepted and approved the proposition. So that now and henceforth our Sendai Girls' School will be entirely supported by that Society.

As in the case of the Tohoku Gakuin, so in the Girls' School, a number of the scholars are supported as beneficiaries by American patrons at a cost of \$60 a year, payable half-yearly, in advance. There are 32 thus supported, some of whom graduate this summer (1895.)

Miss Misao Yoshida and Miss Toki Ishii, two of our former scholars, are now in the service as Bible Women, the former under the supervision of Mrs. Hoy, the latter of Mrs. Moore.

A most important branch of instruction in the School is the training the Christian girls receive in Bible and Sunday-school work. The teachers are at the head of some of these schools, going out into the city and surrounding country on Saturday and Sunday, having two or three schools under their charge. Fifteen of the scholars are teachers in these schools. This training is proving productive of great good. Some of the former scholars, now in their homes, some of them married, are acting the part of Sunday-school workers, and in an important sense, of evangelists, in winning their kindred and acquaintances to Christ. Our Girls' School

is a vastly important and efficient branch of our missionary service.

Evangelistic Work.

To preach the gospel and to win souls into Christ's Kingdom is to do evangelistic work. It has come to be a settled conviction that to do this work with the greatest efficiency, native preachers and workers must be called into the service. To qualify native Christians for this has been the great incentive in the establishment of Christian schools. In common with others, our experience is that these schools, both male and female, which are open to non-Christians as well as Christians, have proved a most powerful agency in winning souls to Christ. A large percentage of the non-Christians are either converted during their school days or go forth so impressed by the truth of Christianity as to lead them subsequently to its acceptance. The report of the Tohoku Gakuin for 1894 shows 160 students then present. Of these 105 were Christians, 39 *seekers* and 16 unbelievers. Of these last, 11 were in the Preparatory Department, indicating their recent entrance into the School. Every year a larger or smaller number of the students are baptized. This is equally true of the Girls' School.

The male missionaries are no less preachers than teachers in the School. They go to out-stations more or less remote from Sendai, or to stations and congregations in the city. They do evangelistic work. But to Dr. Moore, as Principal of the Evangelistic Department, is committed the general oversight of this branch of the service. He frequently, in company with one or more native helpers, makes tours of the field embraced in our work, preaching, administering the sacraments, examining candidates for baptism and generally counselling and advising the resident workers. The students of

the Theological Department are taken out by their professors and trained in preaching and pastoral work.

Up to the Summer of 1894 eight graduates had left our Theological Department, and a class of six will graduate the present summer (1895). This yearly increase of well-educated evangelists is rapidly extending our field of labor.

The statistical report of 1893-94 shows 12 organized churches, of which five are self-supporting; 41 preaching stations; during the year 235 baptisms. Present membership 1960; Sunday-schools 27, with 1063 scholars; students in the Theological Department 26; native ministers 9; unordained preachers 18; Bible women 5. All this, and yet we have but fairly made a beginning. Our first class of trained evangelists graduated as late as the summer of 1893. From this on we expect a yearly increase in our working force.

From this it would appear that our educational policy has got into successful working order; that we are gradually emerging from a period of restraint, and dare we now doubt but that in the future the same gracious God who has blessed and prospered us in the past will by His Holy Spirit incite the heart of our home Church to greater works of love.

The Wives of the Missionaries.

This exceedingly brief and cursory sketch of our evangelistic work would be injuriously incomplete were not note taken of the very important and valuable services rendered by the wives of our missionaries. It is a matter of inestimable advantage that we have Christian women connected with our Mission. In a nation like Japan, where woman is defrauded of her rights as a moral and rational being, created in the image of God, the simple presence of a Christian woman as an illustration of a womanhood which Christianity alone

can produce, is of itself invaluable. She becomes an object lesson and imparts instruction which far transcends in impressiveness the most learned precept.

But it is as the light and life of the Christian home that her transcendent worth appears. As the embodiment of domestic life as formed by christianity, the Christian home is exerting a tremendous power for good. It is a lesson to which the Japanese cannot close their eyes. And in the case of our unmarried lady missionaries, they with wonder notice the intelligence, the self-reliant energy and the executive skill with which they grapple with the problems of life. Everything in this regard is in the sharpest contrast with their own life and experience.

The wives of the missionaries have rendered valuable service in Sunday-school work, visiting the sick, ministering to the suffering and afflicted in hospitals, meeting classes of women for instruction in the arts of domestic life and the principles and truths of our holy religion, rescuing poor and homeless children and needy suffering aged persons, and with great diligence and efficiency directing the native women in the various branches of church work. They together with the ladies in the Girls' school, have rented at their own cost a house, under the management of a competent native Christian matron, into which they have received a number of infirm poor and several abandoned children where they are supported and taken care of. In these several ways, besides the direction of their Bible women in their pious work, the women of our Mission are rendering a most valuable and fruitful service.

The Outlook.

Instead of the recent war with China proving a hindrance to our work, as was at first feared, it has in a most surprising way ministered to its advancement. It

served as an occasion to call forth the temper and spirit of Christianity, as also to exhibit by its work and institutions of charity and loving humanity, its divine character, in such a way that it was to the Japanese people in some sort a revelation, and has won for it a toleration and respect that before were denied it. In commending itself to the higher aspirations and religious instincts of the people, it is achieving a conquest of the heart in advance of that of the head, and is receiving a homage from the better feelings which the critical reason is not yet prepared to accord.

There still, however, is room for larger results in overcoming that hostile anti-foreign feeling engendered by the question of treaty revision and the determined assaults of the Buddhists prior to the war. A bitter feeling against Christianity had sprung up, and it will take time to overcome it, even in the presence of the favorable influences exerted by the war. The hostility of the educational department is still very bitter and has the effect to diminish confidence in the Mission schools. This together with the general demoralization caused by the war has caused a falling off of students in the Christian schools. Our Tohoku Gakuin has felt the effects. Our number of students during the school year just closed was materially less than for the two years preceding. A person educated in a Christian school, as a matter of prejudice, is at a disadvantage in business relations, and a disposition prevails to turn to the native schools. The educational department is now one of the bitterest enemies Christianity has to contend with. But the same mighty power which overcame the enmity of the military department will in its own good time achieve a victory over the educational. We need but wait to see the deliverance of God.

But withal this the war has opened a wider door for

effective mission work than existed immediately before. Meanwhile our educational policy has only reached such a state of productive efficiency as to enable us to avail ourselves, in small measure of this God-sent opportunity. Calls for Christian ministrations are coming to our Mission beyond its ability to supply. And the dilemma now is, not where to find waiting Macedonias, but where to find the messengers to send. These messengers from year to year are going forth from our schools. And when in a few years the fifty or more young men who are now studying for the ministry shall have gone forth into the field, they will but prepare the way for as many more, who, no doubt will come after them. Verily has God given us as a Church a gloriously productive field for our spiritual husbandry.

But this is not all. Many of the students in our Tohoku Gakuin are not candidates for the ministry. Of these a goodly percentage are not Christians when they enter. But experience has demonstrated that but few who study there for any considerable length of time leave without becoming Christians. Our schools have proved themselves to be most effective evangelistic agencies. Thus are we training an educated and influential Christian laity. And these, like the early Christians who were dispersed from Jerusalem on the eve of its destruction, are scattered abroad throughout the Empire, as seed-sowers and living epistles among the people. Scores of Japanese Christians trace their interest in the religion of Jesus Christ to the word spoken and the light diffused by some kindred or friend or neighbor.

And last, but far from being the least is the work done, and the outlook for our Girls' School. This is our main reliance for the establishment of the *Christian Home* in Japan. Without this Japan cannot be Christianized. With degraded, down-trodden, misguided

mothers, what must the children be? Nearly all the girls who take a course in our school leave it as Christians. They become the light and life of Christian homes. And even those, or at least some of them, who by the constraint of their parents are married into unbelieving families, become as leaven, and by their lives silently preach the word of everlasting truth.

Our school is full. We have between 50 and 60 scholars, which number cannot be much exceeded until larger room is provided. With this at hand, a larger number, no doubt, could be gathered in.

Oh, it is a blessed thought for those who are working and contributing to Foreign Missions that one day, over there in the Heavenly World, we will meet redeemed Japanese souls, for whose rescue we, while on earth, did what we could.

Incorporation of the Board.

The Board was incorporated by the Court of Common Pleas of Dauphin county, Pa., April 25, 1881, with the corporate title of "*The Board of Commissioners for Foreign Missions of the Reformed Church in the United States.*"

The names of the commissioners then incorporated were as follows :

Rev. David Van Horne, D. D., Rev. C. H. Leinbach, D. D., Rev. T. S. Johnston, D. D., Rev. C. Z. Weiser, D. D., Rev. B. Bausman, D. D., Rev. J. H. A. Bomberger, D. D., Rev. N. Gehr, D. D., Rev. J. Santee, D. D.; Elders R. F. Kelker, W. H. Seibert, G. S. Griffith and George Gelbach.

Members of the Board in 1895.

Rev. James I. Good, D. D., Rev. J. H. Prugh, D. D., Rev. J. S. Kieffer, D. D., Rev. J. Dahlmann, D. D., Rev. C. R. Dieffenbacher, D. D., Rev. P. Greding, D. D., Rev.

A. R. Bartholomew, Rev. S. N. Callender, D. D., Elders Benjamin Kuhns, Joseph L. Lemberger, J. Y. Dietz, and J. Z. Gerhard, M. D.

Executive Committee: Rev. James I. Good, D. D., Rev. J. H. Prugh, D. D., Rev. S. N. Callender, D. D., Rev. A. R. Bartholomew; Elders Joseph L. Lemberger and J. Z. Gerhard, M. D.

Officers of the Board: Rev. James I. Good, D. D., President; Rev. J. H. Prugh, D. D., Vice-President; Rev. S. N. Callender, D. D., Secretary; Elder Joseph L. Lemberger, Ph. M., Treasurer.

Legacies.

All legacies to the Board should be in the following form:

"I give, devise and bequeath to *The Board of Commissioners for Foreign Missions of the Reformed Church in the United States*, the sum of Dollars."

NOTE.—If the bequest is real estate, let the property be carefully described. In every case let the will be made at least thirty days before death, and witnessed by two subscribers, according to law. If the bequest is made less than thirty days before the death of the testator, according to the laws of Pennsylvania, it is void and of no effect. Especial care should be taken to have the corporate title of the Board, precisely as above.

